

that you are responsible to God for the work and not to men. And the "Low, I am with you alway," will be a veritable reality. I speak from experience when I say that the preacher who goes from secret, earnest prayer in his closet or library to the pulpit, does not go alone. The baptism of the Holy Spirit, is one of the gifts of God, and Paul says that the "Gifts of God are without repentance." Next, when we ask God to show us what to do, I have learned that success is sure, if we follow the leading of the Spirit. Do not ask the guidance of the Spirit, unless you intend to follow Him.

I grow daily, more conscious of my own weakness. Organized human powers, directed by human wills, are powerless to reform this world; only a vexation of spirit. The Holy Spirit must rule and guide us; that is His office, and we can not take that office from Him and succeed as a church! "He shall guide you into all truth!"

Now there are more than 2200 young men and young women that belong to the King's Children Society. We have taken up the mission work; how shall we go about it? Have you asked the Lord? How shall we gather the money? Have you asked the Lord? How much money can we spare to the work? Have you asked the Lord? If not let us do so.

A PROPOSITION FOR THANKS GIVING-DAY.

It has been proposed that we make Thanksgiving day or evening, a special time on which to take this work to the Lord in prayer. What do you say? Let *twenty-two hundred King's Children*, come before the Lord with the mission work, on the evening of Thanksgiving day. Will we do it? Come before the Lord with thanksgiving and prayer, and ask for greater blessings, and greater power to do His work. I know that this proposition will meet with the hearty response of very many of God's consecrated children, and I hope that all may be led of the Spirit to do this.

Sisters' S. C. E.

FROM THE PRESIDENT.

Dear Sisters of the Endeavor: In view of the fact that some even of those who were present at our recent Conference, do not seem to have a correct understanding of the work done there, and as the secretary's report has not yet been published that others might know of it, I write this letter of explanation.

Article II of our Constitution says "The object of this society shall be to promote Christian education and spiritual growth,

to do general and local mission and church work, and to raise funds for mission purposes, (this includes supplying the chair for the Theological Department of Ashland University,) and the support of superannuated ministers.

During the last two years we have been largely concentrating our efforts in one direction, that of supporting the Theological Chair. At our recent Conference we learned that the College would not be opened this Fall, possibly not during the year, and hence there would be no Theological Chair. There was just as much need for that chair as ever before. There were young men just as anxious for its benefits as before, and just as worthy of our help as ever before. To help such were as noble and worthy work on our part as before. We then discussed the propriety of employing a teacher outside of the College for this purpose,—*only until the College should be opened again*. Not coming to any agreement in the matter the work was referred to a committee. Before the committee reported however, we learned by referring to the Constitution, that such a step would be unconstitutional, since the Theological fund has been paid into the treasury for the benefit of the Theological Chair of *Ashland College*. We therefore did not receive the report of the committee.

Feeling however, the need of a better qualified ministry in the church, the question was then sprung and discussed, "Can we not use some of our mission funds for this purpose?"

The money was paid in for *mission purposes*, and mission work covers a wide field. It was therefore thought by many that to assist young men in their preparation for the work of the Christian ministry could properly be called mission work. If in the raising of funds for mission purpose we can "include the supplying of the chair for the Theological Department of Ashland University," surely we can also include helping young men elsewhere. The question was then placed before the Conference as to whether we should use of our mission money to assist young men to prepare themselves for the ministry, and I think I am correct in saying that there was *not a dissenting vote*. Then the question was presented "Who shall be helped, and to what extent?" A motion was made that it be left into the hands of the official members of the Executive Committee or National Board of the society, and to that there was a *unanimous affirmative vote*.

The secretary pro tem recorded these proceedings, and at the sister's session of the general Conference they were read. A brother who represented the society of

his church objected that it was not according to his understanding of the matter, but as the report was not presented for approval or disapproval, but only that the Conference might know what the sisters had done at their own session, his objection was not considered. During the remainder of the session no one approached the secretary with a word of objection to her report, or to the action of the Conference, or asked a word of information and we thought that all were satisfied.

Now however some are dissatisfied, and that too of those who were present, heard all the discussions, and uttered no dissenting voice. One society writes "we have concluded to send our annual dues to the Chicago Mission instead of the Theological Chair."

Now it is all right for our societies to help the Chicago Mission. I wish every society would contribute something for its support, but the annual dues, or rather the semi-annual dues of the local S. S. C. E.'s. to the National S. S. C. E. Treasury cannot legally and constitutionally be sent to the Chicago Mission or any where else except to where it belongs. Hundreds of dollars sent to the mission will not cancel the obligation of each society to the National Organization, and to send the dues elsewhere is unconstitutional, and disloyalty to the National Organization.

It is asserted that the mission fund was placed in the treasury for mission work, and the S. S. C. E. session did not vote them for use to educate ministers, and if they are used for that purpose it will be a betrayal of trust. If the S. S. C. E. session did not vote to use mission money thus, then the secretary's report was wrong, the secretary misunderstood the proceedings, and all the members of the Executive Committee were mistaken, besides many others, and all those who understood it otherwise let us go away from Conference under a delusion. But we are quite sure that we are *not* mistaken in this matter. The S. S. C. E. *did* vote to hold the Theological funds in trust until Ashland College open, and to assist young ministerial students out of the mission fund. Not however in Indiana alone as has been asserted, but in any part of the brotherhood where application be made. We, the members of the Executive Committee are only servants of the S. S. C. E. and have no authority except that which the S. S. C. E. in her Conferences vests in us, and in carrying out the *decisions* of Conference, there can be no betrayal of trust on our part.

We cannot understand why any one should object to using mission funds in